

HEBR 250. STUDIES IN THE HEBREW BIBLE, Spring 2009

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Class hours: Tuesday and Thursday, 12:00-1:20

Office hours: Tues and Thurs 3:00-4:00 and by appointment

N.B. The classes for April 9, 14, and 16 will have to be rescheduled, and we have to find time to make up the hour we missed on Jan. 15 and 20. The April dates are highlighted in green below.

TEXTBOOKS

- Always bring a Tanakh to class with you.
- Jeffrey H. Tigay, *The JPS Torah Commentary: Deuteronomy* (BS1225.3 J67 v.5). You can use the library copy or order from either the publisher (Jewish Publication Society) at a 40% discount (see <http://www.jewishpub.org/>) or from Amazon.com (http://www.amazon.com/Jps-Torah-Commentary-Deuteronomy-Traditional/dp/0827603304/ref=sr_1_2?ie=UTF8&s=books&qid=1231888361&sr=1-2).
- READINGS, the bulkpack for HEBR 250 available at Campus Copy Center, 3907 Walnut St. (Be sure you tell them that you want the coursebook for HEBREW 250, because my other course this semester also has the number 250 – namely NELC 250, The Bible in Translation.)

Abbreviations (all call numbers refer, unless otherwise noted, to the JANES collection):

ABD	<i>Anchor Bible Dictionary</i> . 6 vols. 1992 (Ref. BS440.A54 1992)
Ahituv	Shmuel Ahituv, הכתב והמכתב, <i>Ha-Ketav yeha-mikhtav: asupat ketivot me-Erets Yisra'el...</i> (<i>Handbook of ancient inscriptions from the Land of Israel</i> , 2005); JANES: PJ5034.8.I8 A8 2005. This will be replaced by a revised English edition, <i>Echoes from the Past. Hebrew and Cognate Inscriptions from the Biblical Period</i> (2008), if it arrives soon enough; it's on order.
ANET	<i>Ancient Near Eastern Texts Relating to the Old Testament</i> , 3d ed., ed. J. Pritchard (1969)(BS1180 .P83 1969)
ANEP	<i>The Ancient Near East in Pictures Relating to the Old Testament</i> , ed. J. Pritchard (1969). DS56 .P7 1969
BDB	Brown, Driver, and Briggs, <i>A Hebrew and English lexicon of the Old Testament</i> (PJ4833.G4 1953)
CAD	<i>Assyrian Dictionary</i> (the C stands for Chicago, as in University of Chicago). This is a multi-volume set with one or more volumes for each letter of the alphabet. A set is kept on a table in JANES. The call # is PJ3525 .C5.
Davidson	Benjamin Davidson, <i>The Analytical Hebrew and Chaldee Lexicon</i> (PJ 4833.D3 2000)
DJD	Discoveries in the Judean Desert, a series of several volumes (JANES: BM487.A1 + year of publication).
EJ	<i>Encyclopaedia Judaica</i> (JANES and Ref: DS/102.8/E52 and E53). For the revised second edition, see the library's website.
EncMiq	אנציקלופדיה מקראית (<i>Encyclopaedia Biblica</i>) (BS/440/E5)

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Even-Shoshan	A. Even-Shoshan, <i>Otsar leshon ha-mikra; Konkordantsyah hadashah le-Torah, Nevi'im, u-Khetuvim</i> (BS1121.E93 1993)
GKC	A.E. Cowley, <i>Gesenius' Hebrew Grammar</i> (PJ4564.G5 1966)
Greenberg	M. Greenberg, <i>Introduction to Hebrew</i> . PJ4567 .G855
IR	<i>Inscriptions Reveal</i> (כתובות מספרות)(PJ5034.8.P3 J4)
JANES	Judaica and Ancient Near East Seminar room, 401 VPL
JBL	<i>Journal of Biblical Literature</i> (BS410.J7)
JSB	<i>The Jewish Study Bible</i> (JANES and Rosengarten: BS895 .J4 2004)
Lisowsky	G. Lisowsky, <i>Konkordanz zum hebräischen Alten Testament</i> (BS 1121.L55)
Mandelkern	Salomon Mandelkern, <i>היכל הקדש - קונקורדנציה לתנ"ך</i> (BS1121.M3 1977). Abbreviations are explained at the beginning of the concordance
MT	Masoretic Text
Muraoka	P. Joüon and T. Muraoka, <i>A Grammar of Biblical Hebrew</i> (Rome: Pontifical Biblical Institute, 1991). PJ4567.J7613 1991
Ref	Reference Room, First floor, VPL
§	Section
Slide	"Archaeological Slides" on the Blackboard website; listed by number
SP	<i>The Samaritan Pentateuch</i> (A. and R. Sadaqa, חמשה חומשי תורה, <i>Jewish and Samaritan Version of the Pentateuch</i> , 220.1T Sa pt.1-5)
TDOT	<i>Theological Dictionary of the Old Testament</i> (15 volumes); BS/440/B5713)
VBW	<i>Views of the Biblical World</i> (5 vols.; BS621.P414 1959). All references are to vol. 1
VPL	Van Pelt Library
Weinfeld	M. Weinfeld, <i>Deuteronomy</i> (Anchor Bible commentary, 1991) (BS1273.W45 1991)
עולם התנ"ך	<i>ʿOlam ha-Tanakh</i> . Tel Aviv, 1999. JANES: BS1158.H4 E59 1982. See the vol. on דברים.
תורת חיים	תורת חיים (Mikra'ot Gedolot on the Torah). JANES: BS1222/1986

For abbreviations in Hebrew works, see S. Ashkenazi and D. *Otsar rashe tevot: ba-lashon uve-sifrut mi-yeme kedem ye-'ad yamenu*. Jerusaem: Kiryat-sefer, 1994. PJ4847 .A8 1994

ASSIGNMENTS

All assignments are to be completed before class. To the extent possible, bring Bibles and copies of all assigned readings to class with you. In doing the assignments, be sure to look up all the biblical verses cited in the readings and determine why the author cited them.

There will be a group visit to the University Museum outside of class hours.

There will be take-home midsemester and final exams.

Jan. 15 (Th) INTRODUCTION.

Introduction to modern academic Biblical scholarship; the plan of the course.

Jan. 20, 22 (Tu, Th) THE ARCHAEOLOGY OF DEUTERONOMY

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For all of the following, see the appropriate comments in Tigay, *Deuteronomy*.

- Deut. 6:8 and 11:18, טַטְטַת: see J. Tigay, "On the Meaning of *T(W)TPT*" (Blackboard website); see also the accompanying "Notes on reading my article 'ON THE MEANING OF *T(W)TPT*.'" See ANEP fig. 54 (= slide # 54).
- Deut 6:9, שַׁעֲרֵי: see "City Gates" on the Blackboard website.
- Deut. 9:16, the Golden Calf: see עֹלָם הַתֵּן, photograph and accompanying caption, p. 95
- Deut. 10:1-3: the Ark see עֹלָם הַתֵּן, photo and caption, p. 230-31.
- Deut. 10:8, וְלִבְרַךְ בְּשָׁמוֹ: see slides 56-59 (*birkat kohanim* amulet).
- Deut. 12:3 (and 17:3): for idolatrous objects and practices referred to, see VBW 256 (= ANEP 530 which says this is "possibly" a god), 290. See also slides ## 35-43; see also #34; as indicated in the caption to the slide, it is debatable whether these are goddesses (I think they are not.)
- Deut. 16:21-22, אֲשֶׁרָה and מִצְבֵּה: see עֹלָם הַתֵּן, photos and captions on pp. 87, 140-41. VBW, Torah, p. 270 (at Deut 16:21). In class I also showed you the ivory box from Hazor (I mistakenly called it a cup).
- Deut. 19:5, two men cutting wood together in a grove: see עֹלָם הַתֵּן, photo and caption on p. 151
- Deut. 21:22, וְתֵלִית: see עֹלָם הַתֵּן, photo and caption on pp. 166-67
- Deut. 22:10, plowing with an ox and an ass together: see VBW, p. 279
- Deut. 22:12, גְּדִילִים (= צִיצִית): see J. Milgrom, *The JPS Torah Commentary: Numbers* (BS1265.3.M55 1990), Excursus 38; S. Bertram, "Tasseled Garments in the Ancient East Mediterranean," in *Biblical Archaeologist* 24 (1961), esp. figs. 16 and 18a (BS620.A1 B5); ANEP, fig. 6 (BS620.A1 B5); and עֹלָם הַתֵּן, photo and caption, p. 170.
- Tigay, "Some Archaeological Notes on Deuteronomy" (Blackboard website). In connection with the section on Deut. 24:6, see ANEP fig. 149; in connection with the section on Deut. 25:1-4, see ANEP, figs. 89, 122 row 6; עֹלָם הַתֵּן, photo and caption on p. 191; VBW pp. 283 (flogging) and 284 (muzzling).
- Deut. 25:13-16, weights: see VBW p. 285; ANEP p. 341 figs. 776a-f and comments on p. 373
- The assignment on archaeology will be supplemented by the tour of the Museum.

Jan 27, 29 COMPARATIVE PHILOLOGY

- Chart of Semitic languages (in Hebrew, from the Even Shoshan dictionary). (READINGS)
- Chart of consonants in the various Semitic languages. (READINGS). There are various sound changes from language to language, just as in English when compared to related languages (e.g. English "three" / German "drei"). This chart shows the normal correspondences in the Semitic languages (as in Hebrew וָהֶב and שֶׁלֶשׁ vs. Aramaic וָהֶב and שֶׁלֶשׁ).
- (Recommended: Chaim Rabin, art. "Semitic Languages, *Encyclopaedia Judaica* 2nd ed., Vol. 18:280-286 [on library website]).
- On עֲדֵית in 4:45; 6:17 and 20), see my commentary to 4:1, "laws and rules," end of first par.
- On סָגְלָה (Deut. 7:6) see (1) M. Greenberg, "*Hebrew s^cgullah: Akkadian sikiltu*," (2) and H. Huffmon and S. Parker, "A further note on the treaty background of Hebrew yada'" (both (READINGS), and (3) CAD volume S, entries on the cognate Akkadian verb sakalu and noun sikiltu. Though I'm sending you the pages of CAD for use in class, please read the pages in actual volume before class (it'll be dense, but do your best and I'll explain in class).
- (4) Look up the word "peculium" in an English dictionary.

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- On לא נט לחה (Deut. 34:7), see (1) J. Tigay, "*lo' nas leho*, 'He had not become wrinkled' (Deut. 34:7)" (READINGS); (2) the entries on the word נט from the Hebrew dictionaries of Ibn Janah and Radak, both called ספר השרשים (just the passages marked by paper clips) (READINGS); (3) See the comment on Deut. 34:7 on p. 31 of Ibn Janah's *Perush le-khitve ha-kodesh melukat mi-sefarav sefer ha-shorashim veka-Rikmah* [1935/1936]; JANES: BS1158.H4 I2.

Feb. 3 WRITING AND THE HEBREW ALPHABET IN BIBLICAL TIMES; BIBLICAL SCROLLS IN THE JEWISH SCRIPT (1) Isaiah

- M. Greenberg, *Introduction to Hebrew*, pp. 14-15, 17-19 (section 2.4 of this reading refers to the נקודות described on pp. 19-21 which you obviously know) (READINGS).
- See the two script charts, לוח התפתחות האלפבית and "The Development of the Alphabet" (READINGS), and note the evolution of the forms in לוח, from col. 1 thru cols. 4-5 and 8, and then to the last two columns (Greek and Latin) in "Development." Begin to learn the scripts in columns 4 and 8.
- In class we will briefly look at a few inscriptions early Phoenician and Hebrew inscriptions to see how the spelling system evolved – particularly how at first spelling was purely consonantal (i.e. כתיב חסר "defective" -- no vowel letters were used), and then vowel letters were gradually introduced, at first at the end of words, later within the words as well. We will consult the xeroxed Phoenician inscription of Kilamu(wa) and the Hebrew Gezer Tablet, "Steward of the Palace" inscription, and the Siloam Inscription (all in READINGS). We'll also see that words and sentences are or are not always separated from each other.
- I've read that Ibn Ezra believed that it was up to the scribe whether to write a word with or without vowel letters. I'm checking this out and if it's correct I'll post the text on the WEBSITE.
- Read Isaiah 40:1-3, 7-8 and 12 from the "Great Isaiah Scroll" from Qumran." With the help of column 8 in לוח, do your best to read from the photos that show the original ("Qumran Isaiah 40 [photo];" the first page of the scan is awfully light and hard to read, but it contains only one line – the bottom line of the page). For help, use the transcription into modern Hebrew characters ("Qumran Isaiah 40 [transcription]"). (Both of these are in READINGS). Note that both in the photo and the transcription, the marginal numbers that list every 5th line refer to the lines of the scroll; the transcription also indicates the verse numbers *within* the text. Compare the text of the scroll with the MT by writing the two texts in parallel columns, and highlight the variants from the scroll, either by writing them in larger letters, in a different color, or by using a highlighter. Try to explain what caused each variation. Try to learn the script well enough to read directly from the scroll in class.

Feb. 5 BIBLICAL SCROLLS IN THE JEWISH SCRIPT (2) Deuteronomy

Prepare the following passages from manuscripts of Deuteronomy from Qumran (both in READINGS; see the photographs and the transcription for each):

- Deut. 5:6-18 in 4QDeutⁿ.
- Deut. 32:43 in 4QDeut^q.
- See also Tigay, *Deuteronomy*, pp. 314-15, 513-18.

Feb 10 TEXTUAL CRITICISM

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- Berlin and M. Brettler, "Textual Criticism of the Bible," JSB 2067-72 (READINGS). For the terminology and abbreviations used in the footnotes to the translation in JSB (= the JPS *Tanakh*), see JSB pp. xix-xxiii.
- Learn the following terms from the glossary in READINGS: Dead Sea Scrolls; Masoretic Text; Qumran; Samaritan Pentateuch; Septuagint; Targum; Variant/Variant reading; Versions; Vulgate; orthography, matres lectionis, vowel letters, plene, defective, חסר, מלא.
- "Introduction" and "Causes of Textual Corruption" from E. Würthwein, *The Text of the Old Testament*, pp. xvii-xviii, 105-110 (READINGS).
- On the קרי and כתיב system, see דוד קמחי (רד"ק) to the book of Joshua, the sixth through third lines from the end (READINGS, from מקראות גדולות הכתר, volume on יהושע-שפטים, page י"ד).
- Compare the parallel texts of 2 Samuel 22 and Psalm 18 (READINGS). See verses 1-7, 11 and 26 (written in at bottom of page), and 51 (bottom of second page). Mark the differences with a highlighter and try to explain how they developed. Compare the comments of Ibn Ezra in his longer commentary to Exod. 11:5, starting with וכבר אמרתי (use the text of Ibn Ezra in תורת חיים).
- Text of Deut 32:1-10 from *Biblia Hebraica Stuttgartensia* ("Deuteronomium" in READINGS).
- See the classified list "Differences Between Texts of Deuteronomy" (READINGS) and compare the variant readings to the text in your Bible. Try to explain how each reading developed. For the reading of Deut. 6:20, compare the text of the Mekhilta immediately following this list. For the second last item, the reading of Deut 32:8 in 4QDeut^l, see READINGS and slides 52-53.

Feb. 12 MASORETIC BIBLES: EXEGETICAL DIMENSIONS AND USER-FRIENDLINESS

- Jordan Penkower, "The Development of the Masoretic Bible," in JSB, pp. 2077-2084
- Eliezer Segal, "The Crown of Aleppo" (http://www.ucalgary.ca/~elsegal/Shokel/000203_Keter.html)
- *Keter Aram Tsova*. Rare Bk & Ms Library (6th floor, VPL): Portfolio BS715.5.A43. Also visible online at <http://aleppocodex.org/flashopen.html>. Compare the *parasha* divisions in your Tanakh to those of the Aleppo Codex preceding Deut. 30:11; 31:7; and 33:8.
- *The Leningrad Codex: a facsimile edition*. JANES: BS715.5 .L465.
- On chapter divisions, see the Hebrew passage in READINGS with the heading "Chap. III. The Division into Chapters." According to the MT parashah divisions, with which "chapters" do Deut. 2:1; 11:31-32; 13:1; and 17:1 belong?
- On the accents (the טעמים, or the trop), see M. Greenberg, *Introduction to Hebrew*, pp. 132-134 (READINGS)
- Do the exercises on accents and punctuation (READINGS)

Feb. 17 THE STRUCTURE OF DEUTERONOMY

- Read all of Deuteronomy in English and prepare a written outline of it, no more than one page long.
- List what seem to you to be the five main concerns of Deuteronomy, and cite several verses expressing each of those concerns.
- **After** doing the above, read Tigay, *Deuteronomy*, pp. xi-xix.

Feb. 19 DEUTERONOMY COMPARED TO EXODUS THROUGH NUMBERS

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- Compare (a) Deut. 1:13 to Exod. 18:21; (b) Deut. 16:19b to Exod. 23:8; (c) Deut. 5:15 to Exod. 20:11 and 23:12 end; (d) Deut. 15:12-18 to Exod. 21:1-6; (e) Deut. 8:1-6 to Exod. chap. 16; and (f) Deut. 4:9-20 to Exod. chaps 19-20. What differences in emphasis and point of view between Deuteronomy and Exodus do these comparisons make evident?
- Read Tigay, *Deuteronomy*, pp. xvii ("Intellectual Orientation") through top of xix, and Excursus 2.
- Read Weinfeld, pp. 62-65.

Feb. 24 DEUTERONOMY 1-3 AND THEIR ROLE IN THE BOOK

- Read chapters 1-3 in Hebrew (starting with 1:6). What are the two main parts of this unit of the book? What literary clues (recurrent phrases or patterns of phraseology) support your answer? (For a clue, compare 1:6-7 with 2:3.) What is the main theme of each section, how do the two compare with each other, and what do they contribute to the overall theme of the book? Of what help are the masoretic parashah divisions in chaps. 1-3 (as distinct from the chapter divisions) in this exercise?

Feb. 26 TOOLS FOR UNDERSTANDING THE TEXT

- Read Deuteronomy 1:6-2:1 and be prepared to translate and explain in class.
- On the geographical background, see *Macmillan*, maps. 52-55; Tigay, *Deuteronomy*, maps 1-5 and the comments in Excursus 1 on the places named in the chapter as well as the general comments on historical geography on p. 417. See also VBW 298-299 for the view from Mt. Nebo.
- In vv. 6-18, on the forms of the verbs in the main clauses (not the quotations), see M. Greenberg, *Introduction to Hebrew*, pp. 74-75 (READINGS). (In this reading, the terms "perfect" and "imperfect" refer to the tenses that are usually called "past" and "future.")
- On v. 13, יָדַעַם, see GKC p. 136 § 50f. ((READINGS). GKC's abbreviations are explained in BDB, pp. xiii-xix). Cf. Isa. 53:3; Eccl. 9:11; Job 34:2; Exod. 35:31. In the light of all this, what might יָדַעַם mean?
- In connection with שָׁטַר in v. 15, (a) note how the word is translated in the Septuagint (see Sir Lancelot C. Brenton, *The Septuagint Version of the Old Testament. With an English Translation...*, BS742 B74 1971) and (b) what does the verb *šaṭāru* mean in Akkadian? See the *Chicago Assyrian Dictionary* (PJ 3525.C5) volumes for words beginning with the letter shin (written as ṣ); there are three volumes for shin; see the second one, p. 225 (note that ṣ = the letter tet). Is there such a verb in Hebrew? Does שָׁטַר ever demonstrably have that meaning in Hebrew (how would you find out)?
- On Kadesh-barnea in v. 19, see Tigay, *Deuteronomy*, maps 1-3 and comment on Kadesh, p. 420; VBW 1:250.
- On the order of the words at the beginning of v. 21, see Greenberg, *Introduction to Hebrew*, p. 129 §27.5 (READINGS) (read all of pp. 128-130 to get the context)
- On giants in v. 28, see Tigay, *Deuteronomy* and ANET, pp. 477-478 (N.B. an Egyptian cubit was 20.6 inches).

(Mar. 4 -- not a class date) TAKE-HOME MIDSEMESTER EXAM DUE

Mar. 3, 5 TOOLS FOR UNDERSTANDING THE TEXT (CONTINUED)

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- On *הזה* and *מאמינים* in v. 32, consult Einspahr, *Index to BDB* (PJ4833.B683 E35) to find out where BDB deals with these words, and see what BDB says about the meaning of *-ב* and *מאמין* here (READINGS; BDB explains its abbreviations on pp. xiii-xix [not included in READINGS]).
- How is *emphasis* expressed in vv. 30, 36, 37, 38, 39, and 41. How would you translate those verses?
- Note the form of God's words, beginning with *אם*, in v. 35. For the meaning of this form, see Moshe Greenberg's article "Oaths" in EJ 12:1295-1298 (look up the term "aposiopesis" in a dictionary).
- Identify the cases of alliteration in v. 35. What do you think is the purpose of the alliteration?
- On *חזק* in v. 35, see J. Tigay, "Some More Delocutives in Hebrew" (READINGS).

March 10, 12 SPRING BREAK

March 17 THE STRUCTURE AND COMPOSITION OF A DEUTERONOMIC LITERARY SERMON (Deut. 4)

- Read Deuteronomy 4:1-40 and then: (1) locate the paragraph breaks in the MT, SP, and the JPS translation (*Tanakh*); see if you can explain why these three texts divide the text differently; (2) compare the 4 main sections of the chapter, namely: (A) vv. 1-4, (B) vv. 5-8, (C) vv. 9-31, and (D) vv. 32-40. What is the point that each section makes? Is the argument in each section self-contained, or does it depend on the others? Read the text in Hebrew looking for vocabulary and themes that all the sections share. Also, compare vv. 1 and 40 to each other; how do they contribute to the overall coherence of the chapter?

March 19 THE SHEMA AND MONOTHEISM

- Read Deut. 6:4-9. On the Shema, read the commentaries of Rashbam, Ibn Ezra, Shadal (= Shmuel David Luzzatto) and A.B. Ehrlich (all in READINGS). On the entire passage read Tigay, *Deuteronomy*, pp. xii-xiii and commentary on Deut. 6:4-9 and Excursuses 6 (on Moses and Monotheism) and 10 (on the Shema).

March 24 PRE-MODERN JEWISH SOURCES ON POST-MOSAIC VERSES IN DEUTERONOMY

- Babylonian Talmud, Menahot 30a (READINGS)
- See the comments of Ibn Ezra on *בארץ אז הכנעני* in Gen. 12:5 and on *אחד עשר יום* in Deut. 1:2, starting with *ואם תבין סוד* (use the text of Ibn Ezra in *תורת חיים*), and the explanation of them by Joseph Bonfils (*יוסף טוב-עלם*) in his supercommentary on Ibn Ezra's commentary, *צפנת פענח* (READINGS).
- For further developments of the critical approach, see the selections from Spinoza's Theologico-Political Treatise, chap. VIII, (READINGS), and (as applied to the Former Prophets), the selections from Abravanel's introduction to *Nevi'im Rishonim* (READINGS).
- M. Greenberg, "Jewish Conceptions of the Human Factor in Biblical Prophecy" (READINGS)
- M. Greenberg (trans.), "Franz Rosenzweig's Way of Reading the Bible" (READINGS)
- (Optional reading: For similar positions by Christian writers see "Selections from S.R. Driver, *Introduction to the Literature of the Old Testament*" (Protestant) "The Interpretation of the Bible in the Church" (Catholic) (WEBSITE). What is the common idea shared by (more.....)

Driver and Rosenzweig regarding Biblical criticism and a religious understanding of the Bible.

March 26 SOURCE CRITICISM AND THE DOCUMENTARY HYPOTHESIS

The class will meet in the Goldstein Electronic Classroom (VPL room 114, first floor, just outside of the WIC center).

Guest lecturer: Prof. Baruch Schwartz, Hebrew University: "The Documentary Hypothesis: What is It and Who Needs It?"

- Marc Brettler, "Introduction to the Torah," in JSB 1-7 (READINGS)
- Read (skim) R.E. Friedman, "Torah (Pentateuch)," sections B ("Literary History") and C ("Views of Authorship"), in ABD 6, pp. 608 end through 619 near end.
- Read Exodus 8:14-25.
- Optional readings: "Dissents from the Documentary Hypothesis" on the WEBSITE.

March 31 (Tu) THE CENTRALIZATION OF SACRIFICE IN DEUTERONOMY

- Read Deut. 12 and 2 Kings 22-23
- With the help of the concordances, determine how pervasive the concept of **בַּחֵר יְהוָה** is in Deuteronomy. Where else does the phrase appear in the Torah? Where else in the rest of the Bible? See Mandelkern s.v. **בַּחֵר יְהוָה** (listed under **בַּחֵר**) and s.v. **הַמִּקְדָּשׁ** (listed under **מִקְדָּשׁ**); Lisowsky s.v. **מִקְדָּשׁ**; and examples listed by number in Even-Shoshan, p. 704, middle column toward bottom, s.v. **בַּחֵר מִקְדָּשׁ**. All three concordances should give you the same list, but note the differences in the ways they are organized.
- Read comments in Tigay, *Deuteronomy*, pp. 118-120 top.
- Read also Tigay, *Deuteronomy*, pp. xvii ("Centralization" and "Desacralization"), xix-xxiv top (regarding centralization), and Excursus 14, "The Restriction of Sacrifice to a Single Sanctuary."

April 2 (Th) THE DATE OF DEUTERONOMY

- B. Jacob, "Deuteronomy. Critical View:II," in *Jewish Encyclopedia* (READINGS)
- J.H. Hertz, ed., "Deuteronomy; Its Antiquity and Authorship," from *The Pentateuch and Haftorahs* (2d ed. London: Soncino, 1976), 937-941 (READINGS)
- Tigay, *Deuteronomy*, pp. xix-xxvi.

April 7 (Tu) BIBLICAL LAW

On Biblical and ancient Near Eastern law in general:

- N.M. Sarna, *The JPS Torah Commentary: Exodus*, pp. 273-276 ("Biblical and Ancient Near Eastern Law"). (JANES: BS1225.3 J67 v.2)
- M. Greenberg, "The Biblical Grounding of Human Value" (READINGS).
- Greenberg, "Biblical Attitudes Toward Power" (READINGS; also in his *Studies in the Bible and Jewish Thought*, JANES: BS1171.2 .G73 1994).
- Martha T. Roth, *Law Collections from Mesopotamia and Asia Minor*. See the translations of the Laws of Eshnunna (nos. 36-37, 53-57), the Laws of Hammurabi (nos. 6-14, 21-23, 117,

(more.....)

195-214, 229-231, 244-252), the Middle Assyrian laws (no.8) and the Hittite Laws (nos. 1-4). To which Biblical laws are these comparable; what are the differences?

- For the laws of Hammurabi, see Slides # 48-49 (WEBSITE).

April 9 (RESCHEDULE) DEUTERONOMIC LAW AND ANCIENT NEAR EASTERN PARALLELS

- Read Deut. 15:1-18; cf. Exod. 21:1-11; 23:10-11; Lev. 25 along with the following pages from the JPS Torah commentary volumes on Exodus, Leviticus, and Deuteronomy:

On Exodus: Sarna, pp. 118-121 (JANES: BS1225.3 J67 v.2)

On Leviticus, Levine, pp. 171-181 and 270-275 (JANES: BS1225.3 J67 v.3)

On Deuteronomy, Tigay, *Deuteronomy*, pp. 145-150 and 466-469.

- What are the differences between these laws Exodus, Leviticus, and Deuteronomy in terms of (1) style and (2) content? Do the provisions about women in Deut. 15 refer to women of the same age and social status as those covered by Exod. 21:7-11? See Sarna on the latter verses and cf. I. Mendelsohn, "Slavery in the Ancient Near East" (READINGS). To which Biblical law about women slaves -- those in Exodus or those in Deuteronomy -- are the Babylonian documents comparable?
- Regarding cancellation (remission) of debts, cf. the Babylonian "Edict of Ammišaduqa" in ANET, pp. 526-528, paragraphs 1-9, 13-17 (READINGS)
- On the explanatory and motivational verses and phrases in Deut. 15.2, 10-11, 15-16; Exod. 21.8; Lev. 25.12, 16, 23, 32, 33, 38, 42, 55; see Tigay, *Deuteronomy*, Introduction, "Style," pp. xviii-xix. (FYI, there is a full-length book on this subject, R. Sonsino, *Motive Clauses in Biblical Law* (Chico, Cal. 1980)).

April 14 (RESCHEDULE) THE COVENANT

- Gen. 15:7-21
- Exodus 19:1-8; 23:19ff.; and 24:3-8
- Deut. 4:13; 5:1-5; 26:16-19; 27; 28
- Tigay, *Deuteronomy*, pp. xiv-xv ("Covenant"), 494-497.
- In READINGS: (1) Sarna, "The covenant concept," "Near Eastern parallels," and "Israelite innovations;" (2) "Hittite Diplomatic Texts" – note the underlined passages; (3) "The Vassal-Treaties of Esarhaddon." In the latter, note particularly the stipulation to love the (§ 24 line 268) and the curses for violating the covenant by acts of disloyalty to the suzerain (pp. 538-41).

Questions, based on the readings, primarily Sarna:

- Which are the three main groups of ancient Near Eastern treaties (identify them by date and geography)?
- What are the two main types of ancient Near Eastern covenants?
- What are the six main elements in the Hittite treaties?
- Which features of the Biblical covenant between God and Israel parallel each of these elements in the Hittite treaties, and where are they found in the Torah (see the verses cited by Sarna, including his footnotes)?

(more.....)

- Identify at least three ways in which the Israelite concept of the covenant differs from ancient Near Eastern treaties.

April 16 (RESCHEDULE). April 21 (Tu) DEUTERONOMIC POETRY

- On Biblical poetic style, see "Characteristics of Hebrew Poetry," from *The New Oxford Annotated Bible* (1973), pp. 1523-1529 (READINGS).
- Prepare Deut. 32:1-18 and vv. 19-43. Use Tigay, *Deuteronomy*, pp. 298-315 and Excursuses 30-33.
- For the layout of v. 14, compare your Bible with (a) *Keter Aram Tsova*. Rare Bk & Ms Library (6th floor, VPL). Portfolio BS715.5.A43 (or: <http://aleppocodex.org/flashopen.html>) and (b) *The Leningrad Codex: A facsimile edition*. JANES: BS715.5 .L465. See Maimonides, *Mishne Torah*, *Sefer Ahavah*, *Hilkhoh Sefer Torah* 8:4 (READINGS)

Apr. 23 (Tu), 28 (Th)

April 29-May 1 – READING DAYS

May 4-12 – FINAL EXAMS -- set a due date for take-home final exam

END

(more.....)